AN ACCOUNT OF THE REASONS

Why a Conſiderable Number, (about Fifty, whereof Ten are Members in full Communion) Belonging to the *New North* Congregation in *Boſton*, could not Conſent to

Mr. *Peter Thacher*'s Ordination there.

Who has left his Flock at *Weymouth*, and Accepted of a Call in *Boſton*, without the Approbation, and contrary to the Advice of the Miniſters in this Town.

With a Declaration of the Diſſatisfied Brethren of the Church, *&c.*

Miniſters ſhall not be Vagrants, nor have Liberty to Intrude themſelves of their own Authority, into any Place which beſt pleaſeth them.

Synod. in Gallia Reformata.

Printed in the Year 1720.

BRITISH MUSEUM

The PREFACE.

SInce the following Papers were ready for the Preſs, & the Printing of them not fully reſolved on, (in compliance with the advice of ſome worthy Perſons who thought it would but increaſe the flame which has ſo far prevailed already) the Town has been Entertained with a Declaration, which is drawn up in ſuch an inſinuating way, that (preſerving a due regard unto thoſe who have intimated their deſires that we would not Print) it ſeems to us neceſſary, ſo far to vindicate our ſelves; and we ſuppoſe the Reader will be ſenſible when he has gone through our Papers, That we never denied the Churches priviledge of Chuſing their own Paſtor, according to the Platform, but were always for it, as they all know. And when the Church Voted in May *laſt, that the Congregation ſhould have a liberty, which we then apprehended was a Violation on the Platform: Mr.* Webb *knows that the Propoſals about making that Vote, were not originally from us; tho' 'tis true, about two months after, they broke through that Solemn Promiſe, becauſe they ſaw it would not anſwer their End. We find that men can make a noſe of wax of the Platform and bend it as they pleaſe. Yet notwithſtanding the ſham pretence, of their being Congregational; We think whoſoever Reads their Declaration impartially will find them little ſhort of rigid Independency; If at the ſame time they conſider their actions alſo in the whole affair. For altho' we confeſs they have always cry'd up the Platform, yet We alſo declare, that their actions have been very contrary; And if it does not appear ſo from what follow's, We have been ſo far miſtaken. But let their Declaration ſpeak for it ſelf, and aſſert what we never deny'd: Let it alſo contradict it ſelf, as it plainly does to an unbiaſſed Reader. Let it declare*

Mr. Thacher *to be the Paſtor of a Church where he was never Ordained, or Inſtalled according to the Cuſtoms of the Churches of God in the World, or in this Country. Let the Writers of it profeſs as they do, from the* 10th Page *to the End; Yet we think upon a ſtrict Examination of the whole Matter, it will be plain to all the World that hear of it, that in all thoſe Rules which they have laid down, their own Actions, if compared with them, will contradict their words.---But it is the nature of* Independency *to talk as deſpotically, as if they had wiſdom and grace by Patent from Heaven; and to queſtion their dogmatical Aſſertions, is to oppoſe the Oracles of Reaſon; aud we can aſſure you, that whoever dares to queſtion whether Mr.* Thacher's *Removal were according to the* Platform, *is in danger of being called by names that ſhall intimate, that he only is inveſted in the ſole propriety of true ſenſe; and to queſtion his Conduct, is to Overſet the* Platform; *when if his Conſcience tells him that he is right; yet it ſeems to us as if a fond Opinion of his own performances, with an immoderate thirſt after vain glory, as well as filthy Lucre, has for the preſent beclouded him. We think he is wrong, and he knows we thinks ſo; & yet when we have deſir'd to be ſatisfied, his Conſcience knows that his treatment of us, was in a way much unlike the meekneſs and wiſdom which he alſo pretends unto. They cloſe their Declaration, with an intimation, that they ſhall look upon themſelves injured, if we ſay or write any thing againſt them; but let the truth be known, and we are willing to bear all that it can lay upon us; and if they think themſelves injured by its being known; the Truth is ſtrong, and will prevail. They ſeem alſo to incline to have the matter determined in a Council, but they refuſed ſuch a Propoſal all along, and do ſtill intimate* that *they will yet do what they pleaſe. You know the*

Story

Story of her that eateth and wipeth her mouth, and ſaith, I have done no Wickedneſs.

We thought it not neceſſary to incert our Names unto theſe Papers any further than we have done: We do aſſert the Truth of them, and have the Originals ready to be further atteſted, as we ſee Occaſion; and the New North-Church *knows to whom to apply, if they want any thing to be Sworn to; and if they think proper to venture (upon what may be* thought *a juſt occaſion by the Concerned) we ſhall prove all* this, *aud more too; both with reſpect to the Church in general, and alſo Particular Members, who have now* Leavened the whole Lump. *And let them make what uſe they pleaſe of our ſaying ſo, if* they *alſo think their Spiritual Intereſt will be promoted by it, as* they *pretend it was by the Irregularities here Expoſed. But we ſhall not think our ſelves hereby obliged to give an Anſwer unto every Impertinent Queriſt, unleſs the Application be made in a regular way,* that *is either before the Civil Authority, or a Council of Churches.*

And if this Book ſhould happen into the hands of any Beyond Sea, either Epiſcopal, or Presbyterian, (which we neither intend or deſire) we pray them not to Cenſure a whole Countrey for one ſingle Inſtance, happening but once in an hundred years, & not allow'd in Manner and Form by the Platform of Church-Diſcipline, *nor approved by any Miniſters or People here, that we know of; who are not biaſſed either by Intereſt or Humour.*

A Copy of Certain Papers which have Paſſed, Relating to the late Proceedings in the New North-Church *in* Boſton.

IT will appear unto any who have Leiſure and Inclination to Examine into it. That upon the Death of the late Reverend Mr. *Pemberton*, ſome of Mr. *Thacher*'s Relations poſted away unto *Weymouth*, upon a Meſſage; the Effect of which had like to have proved very prejudicial unto the Old *South-Church*; and they had ſo much ſucceſs, that one boaſted at *Brantrey* upon the Return, that it was likely that Mr. *Thacher* would be Settled in *Boſton*, in a ſhort time; and he was brought up here, and the Reverend Mr. *Sewall* was ſo far influenced, as to get him to Preach there; and it was alſo contrived that he ſhould Preach the Lecture, which he did. And upon his going back, the poor People at *Weymouth* were made very uneaſie, with perpetual dins, that he could not ſtay among them, but muſt be gone; ſo that a Neighbour could hardly offer any thing at his door to Sell, but he muſt be told, we had rather you had brought a Diſmiſſion. And his Relations at *Boſton*, took all Occaſions to Mind People of his Abilities; particularly his conſtant Zeal for the Platform; and one of them went to a Noted Gentleman of the Old *South-Church*, and told him, now was a good time to get Mr. *Thacher* to come and Settle with them; ſaid Gentleman reply'd, he is the Miniſter of *Weymouth*, and how can he come and leave them: his ſaid Kinſman anſwered, they are a hogiſh people, and do not treat him well, and that he did not want a Call from the

the *South Church*; but if he could be informed, that a major part would be for his Settlement among them, he would come away from *Weymouth* himſelf. The Inſtances of his Peoples Clowniſhneſs, which we now remember were. That one of the Town once Sold him ſomething, for which he wanted *Two-pence* in the Exchanging the Money, and the ungrateful man, would not abate it, but Mr. *Thacher* was forced to borrow it of a Neighbour. That one of the Town once ſent him a Fiſh, which he ſuppoſed was a Gift, but afterwards *Eight-pence* (we think) was demanded to pay for it. Now when theſe and ſuch weighty Reaſons came to be known, we need not wonder that many of this Town were preſently convinced that it was high time to pull him away from his People, and Settle him here.

But his chief Factor, was ſo open and free in his Managements, that a number of the judicious and thoughtful Members of the *Old South*, when they were about Settling the Reverend Mr. *Prince* among them, took the advantage of it, and ſo wiſely contrived the carrying on of their Votes, *&c.* that he and his Friends could not accompliſh their Deſign of forcing him in among them; and we are well ſatisfied, it is owing to their laudable Diſcretion herein; that that Church has Eſcaped the great uneaſineſs, and diſquiet, and has not been thrown into ſuch a Flame, as he has ſince been the Cauſe of. And if his Friends who ſo often boaſted their regards for the Platform, manifeſted a behaviour agreeable unto it, on that occaſion, let them take the comfort of it. But thus the Storm happily blew over for the *Old South*.

And now ſome few Members of the *New North* met occaſionally, and plotted how to get him in among them; and let the Reader Enquire, Whether in order to his Maintainance, there be not a

Scheme

Scheme laid to Enlarge the Meeting-Houſe, to make room for the Diſaffected of the *Old South*; and to make a brave haul upon the *Old North*. (Thus Pride and Envy lay the foundation) Whether at a Meeting of ſome of the Church, it was not propoſed, Who is for *Weymouth*, and two were agreed upon, who did really go; and afterwards acknowledged, that they Viſited Mr. *Thacher*, and offered to Set open their Pulpit Door to him. (which how could they do if Mr. *Webb* knew no' thing of the matter) and ſaid to ſome of *Weymouth*, we are come for Mr. *Thacher*, and will have him. Whether the ſucceſs of that Embaſſy, *were* not ſuch, as that now one of the Chief's among his plotting Friends at the *New North*; would ſay on all occaſions, we are now ripe for a Choice of a Miniſter, but it muſt be none but Mr. *Thacher*, for he'll bring meat in his mouth. And the ſame man declared in the preſence of ſufficient Evidences in *July* laſt, that five or ſix of the Church had been about two and twenty Months contriving to bring him in among them. Whether the *Weymouth* People were not now upon this Viſit, perpetually worried with all ſorts of Tricks, Shuffles and Inſults, to make them willing to let him go; and at length brow-beat in the Publick (when the Spirit of the Platform came mightily upon him) with this, That he was fully determined, unalterably fixed, and reſolutely bent, to go away from them, whether they would or no. Whether the manner of Voting had nothing ſuſpicious in it? and whether ever there was any fair Record made of the Votes. Whether Mr. *Thacher* did not ſay unto two Members of the Church, who came to Viſit him afterwards, and told him that he was not diſmiſſed; and that the Church lov'd him too well to part with him, that they Lyed in plain *Engliſh*.

Well, The Miniſters of that Aſſociation were apply'd

apply'd unto, by Mr. *Thacher* alone (for you muſt note the Church had no buſineſs with it) and deſired to give their Opinion; ſeveral of the Worthy Gentlemen were not ſatisfied, that he ſhould leave *Weymouth* upon the Reaſons produced; (but when they had the Courage to tell him ſo, Enquire with what Temper he reſented it) They thought they had not ſufficient ground to untie the ſolemn Bonds, that were Sign'd between him and *Weymouth*, at his Ordination there; aud much ſtir he made to think any dare queſtion him upon it; at length his Uncle *Thacher*, the Reverend Meſſieurs, *Whitman*, *Danforth*, and *Marſh*, believing that he was indeed troubled with Vapours, were prevailed upon to Sign a Letter (which was drawn up by one of them, and never Read in any Council, nor Conſidered by them when together, but carried from Houſe to Houſe) to adviſe the Church of *Weymouth*, to let Mr. *Thacher* have a little reſpite from his Studies; that ſo the (pretended) ill ſtate of Health which he was in, might be helped; (and we are pretty certain, that ſome of thoſe Worthy Gentlemen, having the Story of the late Reverend Mr. *Wiggleſworth* in their Eye, were moved by that to do what was done) Well, away to *Boſton* he comes,(for you muſt note, his Indiſpoſition can't poſſibly be removed by any other Air. And being often called upon to Preach at the *New North*, a great Number of the Church and Congregation, who now began to diſcover what had been many Months a doing, were Conſcienciouſly afraid of having a Miniſter impoſed upon us, who we believed was not diſmiſs'd from his People; Upon which we divers times ſought to Mr. *Webb*, that we might be juſtly Treated; and at length we obtained a Meeting at his Houſe, where the moſt material things diſcourſed on were theſe that follow,

Sundry

SUndry of us being ſent for by the Reverend Mr. *John Webb*, to come and give the Church a Meeting at his Houſe in the latter end of *June* laſt, accordingly We went about nine or Ten of the Congregation, and about as many of the Church: Meeting as the whole Church and Congregation, where we entered on a Diſpute about a Vote the Church had paſt on the 13th Day of *May* laſt which was to this effect, that when the Church ſhould think themſelves Ripe for an other Miniſter; The Church ſhould Lead in a Choice, and then they ſhould Call in the Congregation, and the Major Vote of the whole Society ſhould be the Deciſive. We of the Congregation were ſomething dubious, whether the Vote had not a double meaning in it; Mr. *Webb* returned us an anſwer, that he did not think any Man in hisCongregation had ſo little Charity for the Church, as to think they did deſign any ſuch thing, We added that we thought then the Congregation had by the Vote as much if not more Liberty then the Church, becauſe it lay with the Congregation to Negative any Man that the Church ſhould chuſe. Upon this Mr. *Webb* reply'd, the Church ſaved their priviledge in Leading in the choice: Then we deſired him to Explain the true intent and meaning of the Vote, which he did as follows.

That the Church ſhould Lead in the Choice of a Miniſter, and then the Church and Congregation ſhould meet together in one Society, and the Church ſhould Vote again with the Congregation, and the Major Vote of the whole ſhall be the Deciſive.

And then he asked the Deacons and the reſt of

of the Church their Opinion upon it; They declared the ſame that Mr. *Webb* did, and added that there was no double meaning to it, neither was there any Reſervation made by any one of them upon it, ſo we depended upon a Vote.

Further, we Proceeded to talk of Mr. *Thachers* Diſmiſſion, and deſired we might ſee it fair and clear, and then we would Vote for Mr. *Thacher* as ſoon as another Man: Mr. *Webb* did promiſe we ſhould ſee it Sign'd by the Major part of the Church of *Weymouth* before they proceeded any further, and it was promiſed that ſome of the Church ſhould go down to *Weymouth* and bring it up. And further Mr. *Webb* deſired that the diſſatisfied would declare their Minds with Freedom, which when One of us began ſo to do, as Meekly and Calmly as could be expected, Mr. *Webb* ſharply Repremanded him, and ſaid he ſhould ſet a better Example, and that he ſhewed abundance of Temper, tho' at the ſame time when ſome of his own ſide with a great deal of Heat and Paſſion, told us ſeveral times over that we Lied; he did not ſo much as take the leaſt Notice of it. Mr. *Webb* ask't us whether we were Congregational Men, & be would be Govern'd accordingly, we anſwered Yes, & deſired no other; he added we ſhould be ſo Govern'd, and ſaid the Platform allowed a Miniſter to Remove from his People on ſome conſiderations, and deſired us to ſay ſeverally what were the Conſiderations, we Pray'd to know Mr. *Thachers* Reaſons and then we could ſoon ſay whether we tho't them ſufficient: Then he ſaid Mr. *Thachers* Reaſons were ſuch that it was not fit they ſhould Publickly be known, then we offered

they

they might be left to the Miniſters of the Town & we would be ſatisfied if they were—He added, to leave it to the Miniſters would be to Expoſe it to the whole World, & Propoſed whether we would Leave it to Six of the Neighbouring Miniſters of that Aſſociation, we told him, we would Chuſe the Four among them, who had been ſo far concerned already, ſo that it would not be a fair Arbitration, but if he would Leave it to Nine we would readily do it; And when he mentioned the charge of a Council, we offered to bear it very freely, and further ſatisfie the Gentlemen that ſhould be concerned if they deſired it. Further Mr. *Webb* ſaid it was Reported that ſome of the Church had Uſed means to Invite Mr. *Thacher* from his People, he deſired them to Clear themſelves, and did Proteſt himſelf was no ways concern'd, we told him we were afraid there were ſome Preſent that were; Upon which Mr. *Gardner* ſtood up & ſaid we pointed at him, then one of us asked him to Declare whether he was not directly nor indirectly concerned about the bringing Mr. *Thacher* from his People, and in ſo doing he would clear himſelf of that to us, he asked who made him a father Confeſſor of this Church and Congregation? and ſo ſat down.

James Tylſtone.
Thomas Lee.
Jonathan Mountfort.
Ephraim Mower.
James Halſey.
Edward Pell.

But nothing being done to our ſatisfaction, we manifeſted our diſlike in a Memorial, which we preſented to Mr. *Webb*, and he took little notice of, (only to give us fair words, by which he has all along deceived us, and hindred our doing many things that might have been to the purpoſe.) We preſented it over again unto the Church, & good part of the Congregation, who met together in the Meeting-Houſe, (which Meeting was appointed on an *Artillery Day*, when we ſuppoſe Mr. *Webb* knew five or ſix of us were to be abſent on that Occaſion) and here it follows..

A Memorial ſetting forth the Grievance of ſundry of the Church and Congregation of the New-North, *to clear themſelves of the Aſperſions that are ſpread abroad by ſundry of their Brethren.*

Brethren,

SUndry of us that are Agrieved at your Proceeding, were ſome of the firſt Settlers of the Church, and Builders of the Houſe we are now in, for the Worſhip of God, and for the Spreading of the Goſpel, and ſince the time of our firſt Settlement have not been wanting in aſſiſting in the Maintainance of the Miniſtry; (for peace ſake foregoing our Judgment and Chriſtian Liberty) not concerning our ſelves with the Church's Affairs, only in our Prayers to God for its Peace and Proſperity; and have had a gracious Anſwer of our Prayers in the Peace that we Enjoyed. But God is now taking this Bleſſing from us, for our Unthankfulneſs, and the fire of Contention is broke out

out amongſt us, ſo that it threatens our Diſſolution.

Therefore to clear our ſelves before God, and the World, and more eſpecially before the Brethren of this Congregation that have been prejudiced by the guile Craft, and falſe Inſinuations of ſome men. We do ſolemnly declare, that we have no By-ends in any of our Proceedings; we never intended to diſturb the Peace of the Church, nor to grieve our Reverend Paſtor; although it has been ſuggeſted, that our whole deſign is to kill Mr. *Webb*, and Rend the Church in pieces. And now Brethren, we think good to inform you of our Proceedings, (in this Publick Aſſembly) and the ſeveral Reaſons and Actions of ſome of the Church that moved thereto.

We preſented a Memorial to the Miniſter, to Communicate to the Church, ſhowing our Grievances; the which they have not thought good to anſwer, but inſtead thereof, would ſcarce give it a Reading.

The Memorial was as followeth.

1. We apprehend it irregular, and contrary to the Practice of the Churches of *New-England*, to Chuſe out of One, for One is No Choice.

2. We think it much more Unholy, to have the Perſon in Nomination, *viz.* (Mr. *Thacher*) more than any other, for his irregular Leaving his Church at *Weymouth*. We add alſo his Infirmities of Body that he Laboured under, which was the Cauſe of his Removal.

3. We account it your Grand Duty at leaſt to give us the Liberty you promiſed by your Vote of the 13*th* of *May* laſt; which Vote gave the Congregation Liberty to Vote Affirmative or Negative, after the Church had firſt come to a Choice.

4. We

4. We ſhould think our ſelves oblig'd to Love, Honour and Reſpect you more than ever, if you would wholly Lay aſide Mr. *Thacher*, who you know is the ſole Cauſe of all our uneaſineſs.

To the foregoing Memorial, as we ſaid before, we have Received no Anſwer; and becauſe that ſeveral Articles in it are ſhort, we think good to Explain them, and give the grounds from which they proceeded.

1. To the firſt, That we apprehend it irregular, and contrary to the Practice of the Churches in *New-England*, to Chuſe out of One, for One is No Choice.

Your Proceedings are irregular, for that they are carried on with raſhneſs and great heat, ſuch Proceedings ſeldom proves well. You no ſooner Voted to have another Miniſter, but you Voted forthwith to come to a Choice; not advertiſing of the Congregation of your thoughts, although they are ſo nearly Concern'd, aud the Affair of ſo great weight; but on the contrary, when any of the Congregation did ask after their Proceedings, they were put off with ſuch Excuſes as theſe: That they were not a going to Chuſe a Miniſter, but to Supply Mr. *Webb* with Help, according to their Vote; but when they ſhould come to think of a Choice for a Settled Miniſter, they ſhould look upon themſelves obliged to adviſe with the Congregation, and to treat them as Brethren, and uſe them with Brotherly Love and Tenderneſs, which we Leave the World to judge of by their Proceedings.

Then that One is no Choice. It hath been a Cuſtom to have more in Choice or Nomination than one, and found no ways Prejudicial. In the firſt Settling of this Church, We Voted to hear Candidates for the Miniſtry for three Months, and

out of them to chuſe a Miniſter, which is Equvialent to a Nomination, and the method of Nomination is as Ancient as the Days of the Apoſtles, *Act.* 1. & 23. Where two were Nominated and ſet before the believing Brethren to chuſe one to be an Apoſtle.

2. We account it more unholy to have the perſon in Nomination, *viz.* Mr. *Thacher* than another for his irregular leaving his Church at *Weymouth*, and we alſo add the infirmities of Body that he laboured under, which was the cauſe of his Removal.

We account it unjuſtifiable, to be any ways inſtrumental in encouraging or keeping a Miniſter from his Flock, to Serve us, when he is under Obligations to the Church at *Weymouth*; the which we fear ſome of us have been too guilty of. It hath been always thought if Mr. *Thacher* had any Diſmiſſion as was commonly reported, it was not fairly obtained, for it was not free but forced by continued Importunity, to *that* degree, that ſome of us had it from his own mouth, *that* if they would not grant him a Diſmiſſion, he would go from them without. And the Letter of Solemn Advice as he called it, from the Miniſters for his Diſmiſſion, appears to be no more than that he by his preſent Infirmities that were then a growing on him, as he ſet forth in the two Articles, might be releaſed from his preſent Labour; that his Eaſe from his Study, and Converſation with his Friends, might be a means to bring him to his Health, and make him fit for further Service to them. For it follows, that the Gentlemen that wrote to the Church, adviſed, *that* if his Diſtemper ſhould remain on him, they muſt get him help; theſe things do not ſeem to us to bear the face of Advice to diſſolve the Covenant between a Paſtor and People; it hath been induſtriouſly ſpread abroad, by ſome of this Church, that he had a clear Diſmiſſion

many Months ago, even before he left *Weymouth*, the which appears not clear to us: But it now appeareth, that you Chose him your Minister, when he was the Minister of the Church of *Weymouth*; which Action will not only bear the Title of Unholy, but will appear to all men downright Unjust. You made Choice of him Publickly by your Vote on Wednesday the ninth of this present Month, and the Gentleman was not Dismissed till the Lord's Day Evening following, and that only as a Brother.

3. We account it your grand Duty, at least to give us the Liberty you so solemnly Voted, *viz.* That when the Church had made Choice of a Minister, they should Call in the Congregation, and that the major part of that Society should be the Decisive Vote. Mr. *Webb* did Communicate this Vote at his House, to some of us last *June*, & explained it without any Reservation, or Information of any other After-clause to be added; but now at the 31st of *August*, or thereabouts, to Tack a Bond or Obligation to a Vote so long afterwards, is not fair dealing, nor just; if such Votes are not minded, we cannot expect, that they that break them will keep their words, any farther than will serve with their own Interest.

4. We should think our selves obliged to Honour and Respect you more than ever, if you would wholly lay aside Mr. *Thacher*, whom you know is the sole cause of all our uneasiness.

The Apostles advice is to carry it well to them that are without, even not to offend neither *Jew* nor *Greek*, then much more believing Brethren, and the advice of the *Synod* is to have a Regard to the

the Congregation in the Choice of a Miniſter, which Regard we think the Church have not ſhewn to us.

Boſton September 1719.

It was Signed by near Fifty of us.

NO notice yet being taken of us, or our Caſe, but only to Call our Memorial abominable, &c. A certain Number of us, went to wait on Mr. *Thacher*, (who as Mr. *Webb* told us) had ſaid that he would not come among us, to grieve one of us ; and a part of what paſſed there, is here remembred.

Boſton *September* 11*th* 1719.

WE *the Subſcribers the Day of the Date above mentioned, waiting on Mr.* Thacher *at the Houſe of Mr.* Abiel Walley *in* Boſton, *told him that we had been informed by ſundry of the Church of* Weymouth, *Particularly by* Nich. Philips, Tho. White. *That he promiſed to aſſiſt in the Choice of a Miniſter, and to Adminiſter the Ordinances of Baptiſm, and the Lords Supper to the Church of* Weymouth, *till they ſhould be Settled under an other Miniſter. Which ſaid Mr.* Thacher *poſitively denied, and added that if any Perſon would give it under their Hands, or upon Oath that he made ſuch a Promiſe to the Church in General, or to any particular Perſon, he ſhould think himſelf not fit to come into the Pulpit, but would be*

to be Branded or Marked in the Forehead, with the Letter R. *and turned forth into the World.*

Thomas Lee.
Palatiah Kinſman.
Francis Parnel, *&c.*

What paſſed here, put us upon Enquiring of ſome of the Church of *Weymouth*, into the Truth, and four of them voluntarily wrote the following Affidavits.

Weymouth *September* 14*th* 1719

WE whoſe names are underwritten, being Members in full Communion of the Church of Chriſt in Weymouth, *did hear the Reverend Mr.* Thacher *Promiſe the ſaid Church, that he would Adminiſter the ſpecial Ordinances,* viz. *Baptiſm and the Lords Supper, (or in words to that purpoſe) till there was another Miniſter ſettled in his Room, and will make Oath of it if called to it.*

Nicholas Philips.
Thomas White.

THis may certifie whom it may concern, that we the Subſcribers hereof, (to the beſt of our Memory) remember, that we heard the Revrend Mr. Thacher, *late of* Weymouth *ſay, that he would not leave his People deſtitute, before they had another ſettled in his Place. In our Publick Town Meeting* in

in March *laſt paſt,& that he Promiſed the Church & Town that he would aſſiſt and do what he could for them as to ſettling another Miniſter in his place.*

Abiah Whitman *Senior.*
Abiah Whitman *Junior.*

However a Majority of the Church, under Mr. *Webb*'s Conduct, had now Choſen Mr. *Thacher* to be their Paſtor ; (and good Reader, pray Enquire by what indirect ways divers of them were Trapan'd ; ſee if one of the Deacons has forgot what prevail'd with him, to alter his mind) and moving towards his Inſtalment, the diſſatisfied Brethren, who were a very conſiderable Number, (as you have heard) and who had all along oppoſed their Proceedings, tho't it high time to apply unto the Reverend Paſtors of the five other Churches of the Town, that are Conſociated with them ; which Application was made in the following Enquiries.

Several weighty Enquiries offered to the Serious Conſideration of the Miniſters of Religion in Boſton.

I. WHether the Remove of a Paſtor or Miniſter, from his Charge Incumbent on him by Ordination, ought ever to be attempted without the moſt weighty Reaſons that can be.

II. Whether the Church and People of *Weymouth*, were ever acquainted with any ſuch

Reaſons for Mr. *Thachers* Rending from his Miniſteral Charge.

III. Whether when Mr. *Thacher* was Releaſed from the ſaid Charge (if ever he was) it was not done by the unfair way of getting Subſcriptions, and theſe not got till the poor worried People were tired out with his continual Diſcourſes that he was weary of them. Behold ! a Right Good Spirit.

IV. Whether Mr. *Thacher*, who now Expects the Miniſters of *Boſton* to juſtifie his Remove, did ever make them ſenſible of his Reaſons for Removing from ſo Solemn a Charge.

V. Whether the pretended want of agreeable Converſation, be a ſufficient or tolerable Reaſon offered by aMiniſter ofGodsWord,for caſting off his People,& his care of them,having at the ſame time, a Library, and may go to, or ſend for any of his Charge to come to him, to Conveſe with them about any Spiritual or Temporal affairs.

VI. Whether a Miniſter who has Accepted the overſight and Charge of a Church & People, who were wont toLove him,that can ſay he never loved them, does not expreſs an unſuitable Spirit for a Miniſter of Chriſt, when Chriſt has Loved them and given Himſelf for them : and no doubt there are good People for whom Chriſt died in *Weymouth*.

VII. Whether if ſuch a Spirit be in a Smuggle for a Remove from a Church, it may not be juſtly ſuſpected, that much of Satan is in it, and that it will proſper accordingly.

VIII. Whether Mr. *Thacher* did notLive eaſiely & happily with hisPeople,& nothing whiſpered of about

about a Remove, untill a certain occaſion; which moſt have made Remarks of, was offered.

IX. Whether the Miniſters of *Boſton*, did ever hear any judicious unbiaſed Chriſtian in Town or Country approve of Mr. *Thachers* Remove or have met with a thing more generally diſliked amongſt good People.

X. Whether when a Miniſter has the moſt weighty reaſons that can be for his Remove, it be wiſdom in him to attempt, or endeavour it, till proper Judges have taken the cogniſance of them.

XI. Whether ſeeing a Council of Miniſters and Churches, being tho't requiſite for the Ordaining a Miniſter, there ſhould not be a Council required for the Removal of a Miniſter ſo Ordained.

XII. Whether Mr. *Thacher's* Caſe was ever to this Day conſidered by ſo much as the leaſt Aſſembly of Miniſters, or thoſe Four who Signed a Paper about it, were above two of them together at once to Conſider it, or all of them did really ever like his deſign to Remove, or his Remove.

XIII. Whether many other Miniſters in the Countrey Towns, have not as much Temptations and Reaſons to grow weary of their Station, and ſo leave their own Habitations as ever Mr. *Thacher* has had, and if their Vapours bring them all to *Boſton*, the Miniſters of this Town muſt preſently own them as though they had done well in coming hither, and find Pulpits for them to Preach in.

XIV Whether the Miniſters of *Boſton* can be faithful to the Churches, or do Juſtice to themſelves

ſelves, if they ſhould Inſtal Mr. *Thacher* after ſo many Irregularities, as have attended his Remove, and not rather bear a Publick Teſtimony againſt them and him.

XV. Whether a Teſtimony born by the Miniſters can be of any value, if Mr. *Thacher* do not alſo acknowledge them.

XVI. Whether the Miniſters of *Boſton* when they ſhall ask their Churches to accompany them for the Inſtalling Mr. *Thacher*, will not find great Numbers of their People expreſſing themſelves uneaſie and diſſatisfied at it, that it will not be wiſdom for them to Proceed therein, to Royle the Spirits of ſo many holy Chriſtians.

XVII. Whether the great Number of the *New-North* Church and Congregation, who are ſo withdrawn, and will withdraw on Mr. *Thachers* being forced on them, have been Wiſely, Juſtly, or Fairly treated, or not been Ill Uſed by them who ſeem to be of ſuch a driving Spirit, That if they may have their Wills they care not what Broils, Heats, Fueds and Confuſions, they Raiſe in the Town of *Boſton*.

XVIII. Whether the Building another Meeting Houſe in the Town, will not be ſuch a trouble and Expence, (and ſuch a ſtanding and laſting Monument of the Peoples affections for Mr. *Thacher*, as may cauſe him and many others to Rue and Bewail the Day of his comeing hither.

XIX. Whether the Church of *Weymouth* be not run into great Miſeries and Confuſions, by their Diviſions and Diſcontent which Mr. *Thachers* ſo unholily Rending himſelf from them, has thrown them into

XX. Whether the grievious & Endleſs Miſchiefs which Mr. *Thacher's* being ſet up at the *New-North* brings, and will bring, if he be Inſtalled there upon the whole Churches! will ever be compenſated by Perſonal Reſpect due to him or any one, the beſt Perſon in the Countrey.

XXI. Whether it be conſiſtent with the Spirit with which we hope all Miniſters of Chriſt are endowed, to Promiſe the People on Remove to Adminiſter the Sacraments to them, until they were provided with another Miniſter, and yet never go near them, and Refuſed when asked thereto.

XXII. Whether when a Miniſter has ſaid, he would rather Dye than come to a Church to grieve one of the Members thereof: Yet afterwards doth accept a Call there, by unreaſonable Men he ſhould be accounted worthy of ſuch a Charge as a Church of Chriſt requires.

XXIII. Whether upon the whole, the Miniſters of *Boſton* would not beſt Anſwer it unto God, & unto his Churches, and their own Conſciences, yea & to Mr. *Thacher* himſelf. If inſtead of Settling him here, they ſhould adviſe and Aſſiſt his Return to *Weymouth*, and ſo Heal our and their Church of *Weymouth*'s Inteſtine Heats, Jarrs, Quarrels and Feuds, and prevent Building another Meeting-Houſe, although Mr. *Thacher* ſaid to his Church at *Weymouth* that he was Reſolved to Leave them whether they would or no.

We are Reverend Sirs,
Your very humble Servants.

Alexander Seares.
James Tylſtone.
John Waldo.
Owen Harris.
Thomas Lee.
Jonathan Mountfort.
Francis Parnell.
Ephraim Mower.

Boſton *December* 10*th* 1719.

To the Reverend Meſſieurs *Benjamin Wadſworth*, and *Benjamin Colman*, To be Communicated.

Unto which they were pleaſed to give the following anſwer.

Boſton,

Boſton *January* 12*th* 1719, 20.

TO Meſſieurs *Alexander Seares, James Tylſtone, John Waldo, Owen Harris, Thomas Lee, Jonathan Mountfort, Francis Parnell* & *Ephraim Mower.*

Dear Brethren.

WE Received your Letter of *December* the 11th 1719. with the incloſed Queries, and have conſidered them, We can truly ſay, We heartily wiſh your welfare in all Regards, and are not inclined to Irritate the Minds of thoſe that are Diſcompoſed, but rather to Calm and Heal them. As to your Inquiries We therefore ſay, We dont ſee there was any occaſion to Propoſe them all; Nor is it needful to have them all perticulary Anſwered. What We conceive moſt Material in the preſent Caſe we declare in the following Particulars, *viz.*

I. We think the remove of a Paſtor from the Flock committed to his Charge at his Solemn Ordination, ſhould not be Attempted without very weighty and ſubſtantial Reaſons.

II. Tho' the Reverend Mr. *Thacher*, thinks he had ſuch Reaſons to ſeek a Remove from his Paſtoral Charge of the Church at *Weymouth*; Yet he has not hitherto given or Declared to us, thoſe Reaſons which We Judge ſufficient or Satisfactory in the preſent Caſe.

III. Where

III. Where there is a Number of Churches in a Neighbourhood holding Communion with one another, as is Uſual and Commendable, to have a Council of Churches at the Ordaining of a Miniſter; ſo we think it is Orderly and Needful (unleſs there be extraordinary circumſtances which we don't ſee in the preſent Caſe) that an Ordain'd Miniſter ſhould not be Removed from one Church to another, unleſs the Occaſions & Reaſons thereof be firſt heard and conſented to, by a Council of Churches on the Place.

IV. Therefore we think it an Overſight and Blame-worthy, for the Reverend Mr. *Thacher* to ſeek a Diſmiſſion from his Paſtoral Charge at *Weymouth*; or the Church there to give it, without the Advice and Concurrence of a Council of Churches.

V. As therefore we are not ſatisfied about the Reaſons of Mr. *Thacher*'s Remove from *Weymouth*, ſo we do by no means approve the way and manner of it, *viz.* without the Advice of a Council. Therefore,

VI. We plainly and ſolemnly Profeſs and Declare, That we would not have this Remove of Mr. *Thacher*'s (or any preceeding one of like nature, if ſuch there has been) to be quoted as an Example or Precedent, to encourage the like for time to come; becauſe we look on ſuch Removes of Ordained Miniſters, as directly tending to Unſettle and Diſquiet the Churches, and greatly to hurt the Intereſt of Religion in the Land. Since theſe are our Sentiments, we do not wonder Brethren, that you have been ſomewhat ſtumbled and diſſatisfied at Mr. *Thacher*'s Remove, and with ſome Managements with reference to him; we fear alſo that your Diſſent in this Affair, has not been quite ſo much regarded by ſome of your Brethren, as it ſhould have been.

Yet we proceed to ſay, VII. We

VII. We find Mr. *Thacher* is Diſmiſſed from his Paſtoral Relation to the Church at *Weymouth*, by a Vote of the Church; and that in a Letter from that Church, they declare themſelves in perfect Charity with him.

VIII. We find likewiſe that the Church of *Weymouth* is quietly and peaceably Settled under a worthy Miniſter, lately Ordained there; and God forbid that any ſhould go to Occaſion further trouble or diſquietment to that Church, who have had too much already.

IX. We find alſo that the People of the *New North-Church* and Congregation in *Boſton*, have Called Mr. *Thacher* to the Miniſterial Work and Office among them, and that he has Accepted their Call. Furthermore,

X. Mr. *Thacher* is known to be a Perſon of very deſirable Miniſterial Qualifications and Abilities, and of a blameleſs Converſation and Character; except what has been unadviſed and amiſs in the Circumſtances and Concomitants of his late Remove.

We think therefore that the moſt charitable thoughts which the Rule admits of, ſhould be Entertained of him. However upon the whole, things being as they are, we apprehend it would be beſt that the *New North* ſhould not puſh on the Settlement of Mr. *Thacher* among them; and that you ſhould not ingage in the Building of a New Meeting-Houſe, which you acknowledge is not needful; and if not needful, you can't think it a Sin in you to forbear Building. Your Eſtates are given you by God, if you Expend them where his Glory does not call for it, how can you anſwer it? *Prov.* 3. 9. If you Build, none can foreſee the Difficulties

ficulties which may poſſibly happen to you, before you have finiſhed and paid for the Houſe, & are quietly Settled under a faithful Miniſter; if you forbear Building, would your Conſciences condemn you, as guilty before God for it? But if you Build, is there not a proſpect of Occaſioning much Sin, and many Inconveniencies in the Town? Is it not therefore better to Deſiſt? time often does thoſe things, which nothing elſe can; a patient waiting, may cool and calm Spirits that are Diſcompoſed and heated. Time, by the help of God, may give more Light to us, to you, to Mr. *Thacher*, Mr. *Webb*, and the *New North* in the preſent Affair, than we have hitherto had: In a way of patient waiting, and humble Supplications to Heaven, Providence may poſſibly clear up the Matters that are dark at preſent; ſo that all Concerned may at laſt joyn in ſome Iſſue that may be holy, peaceable, and comfortable. Patient and Prayerful waiting is therefore what we think beſt at preſent, and what we adviſe you to; and that you and your Brethren, with whom you are Diſſatisfied, would take opportunities to Confer together, in a Spirit of Meekneſs, for the Quieting and Reconciling your Spirits, that you may be again United in Love as formerly. We earneſtly Recommend to your ſerious Reading and Conſideration theſe following Texts; (the words of that God, who will ſoon Judge both you and us) *Matth.* 6. 14, 15. & 5. 9. *Rom.* 12. 17, 18, 21. *Eph.* 4. 26, 27, 31, 32 *Jam.* 5. 16. 1 *Pet.* 3. 8, 9. & 5. 5. 2 *Cor.* 13. 11. But if Contentions and Diviſions ſhould prevail, how greatly would it Diſhonour God, Gratifie the Devil, Grieve the Godly, and hurt your ſelves and others too. *Gal.* 5. 14, 15. *Jam.* 3. 13. to 18. *Mat.* 12. 25. We pray God to Direct both you and

our

our ſelves to do what may be moſt for his Glory, and our own Comfort in a Dying Hour, and Judgment Day, which are Haſtening upon us all.

Your hearty Friends truly deſirous of your Welfare.

Increaſe Mather.
Cotton Mather.
Benjamin Wadſworth.
Benjamin Colman.
Joſeph Sewall.
Thomas Prince.
William Cooper.

Which we offer'd the Church the Conſideration of, but inſtead of taking a due notice of it, they went on with their Votes, for Mr. *Thacher*'s ſpeedy Inſtalment. Hereupon the Reverend Miniſters wrote unto Mr. *Webb*, the following Letter, which at their Deſire, he Communicated to the Church.

Boſton,

Boſton *January* 14*th* 1719, 20.

Reverend Sir.

WE *underſtand your Church have lately by a Vote fixed a time for the Installing the Reverend Mr.* Thacher, *in the work of the Goſpel Miniſtry among them, and that they have agreed to ſend to ſeveral Churches to aſſiſt in that affair; Now we take leave to ſay, We have a tender Regard to the Peace and Welfare of your Self and Church, and are greatly Grieved for the unhappy Diviſions and Contentions that have been of Late among thoſe of your Church and Congregation too, and have heartily deſiered and endeavored to have thoſe differences ended in a happy Love and Union among all your People, ſome of us have lately had ſome comfortable proſpect of ſuch a Reconciliation, and Rejoyc'd in the Proſpect, and did hope that if proper time had been allowed for the Experiment, the Reconciliation deſired might have been obtained; But if you and your Church ſhould forthwith purſue the fixing Mr.* Thacher *among you, on the Day you have voted for that purpoſe; We then fear it will continue the Contentions that are in the Town, and greatly increaſe them too. Our Platform directs, that if a Church wants Light or Peace, they ſhould call a Council of Churches to help them in their difficulties. We are very ſorry to ſee there is*

great

great want of Peace in your Church and Congregation too, We therefore offer it as our advice and Desire, that your Church that have lately Voted Mr. Thacher *fixing among you, together with those of your Church and Congregation that are Dissatisfied, would mutually agree to call a Council of Churches, to hear & judge of your Difficulties, and endeavour to heal the Breaches that are among you; & to have you settled by Gods help in Peace & Love amongst your selves, & with Neighbouring Churches, if those of your Church & Congregation, who are Dissatisfied with one another would thus agree to call a Council, and do it with proper Dispositions to submit to what they should offer agreeable to the word of God, it is the likeliest method we can think of to prevent very great Confusions which We fear will otherwise greatly hurt your selves and others also.*

We pray you Sir, to Read this Letter to your Church, and let them know our Minds in this matter.

We are your affectionate friends.

Increase Mather.
Cotton Mather.
Benjamin Wadsworth.
Benjamin Colman.
Joseph Sewall.
Thomas Prince.

William Cooper.
Thomas Foxcroft.

To the Reverend Mr. *John Webb*, Paſtor of the *New North* Church in *Boſton*.

The Diſſatisfied Brethren who were Warned to Attend that Church-Meeting, Voted) a Compliance with the Advice of the Miniſters, relating to a Council, as being alſo directed and required by the Platform; but the Church peremptorily refuſed it. And here Enquire, Whether Mr. *Thacher* did not ſend a Letter, and charge the Church not to conſent to a Council, or deſire ſome Friend to do it for him; for ſuch a Letter there was, and it had its Influence. Enquire alſo how Mr. *Thacher* was admitted a Member of the Church at that Meeting, and with what a Temper he acted upon that Admiſſion; altho' one of the Diſſatisfied Brethren, who was formerly admitted at the ſame private Houſe; after his being Propounded in the Publick, (which Mr. *Thacher* was not) was told that he came in at the Back-door. And here follows what a very ſufficient Number can Atteſt.

Boſton, January 15th. 1719, 20.

WE the Subſcribers, being at the Houſe of Mr. *Nathaniel Kenny*, at a Church-Meeting, Mr. *Thacher* did ſay, that he was Admitted as a Member of that Church, and that he was taken in this Night, They there read the Letter directed to them from the Miniſters of this Town, and Voted they would not have a Council of Churches, and the Perſons diſatisfied did Vote that they would leave it

it to a Council of Churches, and further they Voted that they would ſend to the ſame Churches that they Voted on Wedneſday laſt.

And Mr. *John Webb* did ſay, that if they would not Ordain Mr. *Thacher*, he would do it himſelf, and Mr. *Thacher* did ſay, that he thought his Caſe was ſo clear from Heaven as if he were already Ordained, and if they would Stand by him, or deſire him to be their Paſtor? nothing but Death ſhould ſeperate him from them.

Alexander Seares.
James Tylſtone.
John Waldo.

Mr. *Webb* and the Church knowing the minds of the Miniſters of the Town, laid aſide their purpoſe of ſending to their Churches, but ſent Letter's to Six Churches, in the Countery, to deſire the preſence of their Miniſters and Deligates, at the Inſtalment of Mr. *Thacher*, to be performed upon Wedneſday the Twenty Seventh Day of *January*. Hereupon the diſſatisfied Brethren, diſpatched unto the ſame Churches, the fowllowing Letter, and Repreſentation.

To the Church of Chriſt in whereof the Reverend Meſſieurs are Paſtors.

Reverend, Honoured and Beloved.

BEing informed that the New-North *Church in* Boſton, *have Addreſsed you, with Letters to come and Countenance their Proceedings.*

We humbly Pray, that before you Vote for it, you would permit the Encloſed breif Repreſentation of our Caſe, to be Read and Heard among you, hopeing that when you are ſenſible how many Scores of that Congregation apprehend themſelves wronged and abuſed, and how many Hundreds in the Town are of the ſame Opinion, it may move you to do what ſhall be moſt for Peace and Edification.

Commending you to the Bleſſed Head of the Church,

We Subſcribe

Honoured Sirs, your agreived Brethren and Servants.

Boſton *January*, 1719 20.

A Repreſentation of the State of things in the New-North Church *in* Boſton.

1. THe Remove of Mr. *Thacher* from *Weymouth*, having been for ſome time the common talk of the Town, certain of that Church & Congregation we underſtand were projecting to Enlarge the Meeting-Houſe, and about Inviting Mr. *Thacher* to come and fill them with the Spoiles of other Churches, and accordingly by ſome underhand Mannagement Revived the Motion of his Remove, which had as far as we heard for ſome time been laid aſide.

2. A conſiderable Number of the Church, and other good People in the Congregation, made an early Apperance aganiſt theſe deſigns looking on Mr.

Mr *Thachers* Remove, as not having a good foundation and principle for the bottom of it, and a bad Precedent for all other Churches, and they found the beſt People in the Town and Countrey, to be generally of their Opinion in that matter.

3. The diſsatisfied People from time to time urged that they might not be grieved, and Offered that if the Miniſters of *Boſton* might have the hearing of the Caſe, and would give their Judgments of what had been done; They would leave it to the Miniſters to Deſide it and be content therewith, but theſe People ſo grieved could have no ſuch hearing of the Miniſters granted them, but by Mr. *Thachers* Voters, were treated with Contempt and Anger, and unchriſtian Provocations, and we Inſiſt now on it and are ready to Demonſtrate it, that we have not been Fairly, nor Juſtly, nor in a Chriſtian manner Treated; and we cannot but think that a Cauſe muſt look very ſuſpiciouſly, when the Abetters of it durſt not conſent, that Neighbour Churches, qualified like thoſe in this Town, ſhould have the Judging of it.

4. For People that have lately advanced ſo many *Hnndreds* of *Pounds* to Build a Meeting Houſe, and after that to be preſently by a pretended Majority to driven out of it, when there is not the leaſt face of neceſſity for it, appears an Injuſtice, that no Chriſtian Society ſhould be guilty of; and that Miniſter that can Impoſe himſelf, when it cannot be done without ſuch a crying Injuſtice, ſeems to want much of the true Spirit of the Goſpel.

5. Tho' that part of the Church, which have been driving on for Mr. *Thacher*, knew what a vaſt proportion of the Neighbours and Hearers of the Church were Diſobliged, and therefore compelled into a Combination to Build another Meeting-Houſe, which they were loth to do;

yet they drove things on, and Invited Mr. *Thacher*, and he Accepted; and at laſt they met and Voted a Day for his Inſtalment, and to ſend Letters to about Eleven Chnrches, to come and Countenance it.

6. We cannot underſtand that the Adcice of the Reverend Miniſters of the Town has been followed in their Proceedings, but much the contrary; and now when the Miniſters underſtood what was a doing, they earneſtly entreated that the Church might be Informed; that they mightily requeſted them to delay the Matter, and that they feared the ſending ſuch Letters to the Churches, now (as we find they have) would create much Diſturbance in the Churches in the Town; but not a word of this was ſeaſonably reported to the Church, but they went on with their Vote; at which Conduct we are Informed, the Miniſters are much troubled and diſſatisfied.

7. The Diſſatisfied part of the Church and Congregation had Addreſſed the Miniſters of the Town for their Advice, who obliged them ſo far, that they took notice of their Paper, and ſent an Anſwer to it; part of which was deſigned for the reſt of the Church, entreating them to Defer the propoſed Inſtalment, until more pains had been taken to compoſe their Differences. This Anſwer of the Miniſters was Offered at the Church-Meeting, but on a pretence that they which brought it would not Leave the Original, tho' they promiſed a Copy of it the next day, they refuſed to read it.

8 The Miniſters having a proſpect that the Differences might have been healed, if time was allowed for it, made new Application to Mr. *Webb*, with a Letter for his Church, ſoliciting that before they went on, ſome Cognizance of their Affairs might be laid before a Council of Churches,

Churches, and the Diſſatisfy'd part did comply therewith, but the reſt of the Church utterly refuſed it.

This is the ſhort of the Caſe, and it is hoped that the Churches addreſſed for their Aſſiſtance in the Matter before they Vote to ſend to Countenance Mr. *Thacher*'s Inſtalment, will firſt conſider what is to be done, That the whole Town may not be Thrown into Quarrels and Differences, which their Proceedings will we fear bring amongſt us; and God knows when they will ceaſe.

Several of the Churches did refuſe to ſend any Meſſengers on this Occaſion.

The ſaid *Wedneſday* approaching, the Reverend Doctor *Mather*'s, ſent to the Diſſatisfied, the following Letter.

Boſton *January* 26th 1720.

Dear Brethren.

THe Diſpoſition which you have ſhewn once & again to follow the advice of the Miniſter in the Town, when others have refuſed it, incourages us to hope, that you will in point harken to us on the preſent Occaſion. You apprehend your ſelves not Juſtly nor Fairly dealt withall, by your Brethren, in the affair they purpoſe to finiſh on the Morrow. But yet we earnſtly Inculcate that Ancient advice upon you, *Ceaſe from Anger and forſake wrath, fret not your ſelves in any wiſe to do evil.* We particularly adviſe, exhort & entreat you that on the Morrow you forbear & prevent every thing that may be of a Riotous, or too Clamorous Aſpect, and let nothing be done, but

what ſhall become ſober Chriſtians and the well adviſed, and whatſoever ſhall be ſpoke let it be in the Decent, Modeſt, Peaceable manner, which may adorn your Profeſſion of Chriſtianity; Your cauſe will not be the worſe for your obſerving a Conduct entirely under the Law of Goodneſs. *But the wrath of Man, works not the righteouſneſs of God,* and will greatly expoſe them that will act under its irritations.

Tis not without the advice and Concurrance of the other Miniſters, that this comes to you, from thoſe hearty well wiſhers to the Peace of the Neighbourhood

Jncreaſe Mather.
Cotton Mather.

To Mr. *Owen Harris* to be Communicated unto the Diſatisfied Neighbours of the *New North* Congregation.

Which Letter and Advice we thankfully receiv-ed, and a great number of the Congregation, as well as thoſe of the Church, agreed the *Tueſday* Evening to comply with it.

The black *Wedneſday* arrived; and of all the ſix Churches that had been ſent to, there appear'd no more than the Paſtors of two, to Act in the Pro-ceedings of the Day. (And if you Enquire at the People of *Milton*, you will be ſenſible of the ſame Circumſtances of one of them.)

It was wondred that theſe two Gentlemen ſhould think it their Duty, to carry on an Ordination, where

where not only all the Miniſters of the Town were wholly unconcerned, and unſent to; but alſo almoſt all the Churches that had been ſent to, practically, bore their Teſtimony againſt going on. When the Council (that is to ſay, the Meſſengers of *Romney-Marſh*) were come together at the Houſe of Mr. *Webb*, a Committee of the Diſſatisfied Brethren waited on them; & preſented them with theſe Papers (and ſome others) earneſtly Entreating *that* they *might* be Conſider'd, and further ſpoken to.

A few Aſſertions relating to Mr Thachers *Removal from* Weymouth, *which we pray may be firſt of all by themſelves Conſidered.*

1. WE can prove that a perticular Number of the *New North* did by themſelves Negotiate the matter of Mr. *Thacher*'s Removal to become our Miniſter, many Months before it was brought about, and without a due regard unto the reſt of us, did uſe under hand practices to Rob *Weymouth*, and impoſe a Miniſter upon *Boſton*.

2. We can prove that the Church of *Weymouth*, earneſtly from time to time urged him to lay the Caſe of his Removal before a Council of Churches, but he utterly Refuſed it, & when ſome of the Church humbly moved him to ſuſpect whether it might not be a Day of Temptation with him, he only fell into a Paſſion with them.

3. We

3. We can prove that Mr. *Thacher* having wearied out his People to Vote leave to him to withdraw, and promiſed he would not leave them deſtitute of the Ordinances, till another Miniſter were Setled, yet he broke his Promiſe, and immediately came away, and left them divers Months deſtitute. Mr. *Thacher* in ſtrong terms told ſome of ns, that if this were true, he would own himſelf worthy to be turned out of the Miniſtry. But we have Teſtimonies of the truth of it.

4. We can prove that when the Vote for Mr. *Thachers* Diſmiſſion as a Member of their Church was obtained, it was a very lean Vote, after the Vote when Mr. *Pain* told the Church, they muſt allow him a Recommendation with the Diſmiſſion as it was uſual, there were thoſe who declared that if he had ſaid ſo much before the Vote, they did belive he had, had no Vote at all.

5. We can prove that *Weymouth* is thrown into grevious Diſtractions and Confuſions, by Mr. *Thachers* Removal from them.

We Demand that theſe things be Examined before Mr. *Thacher's* Ordination be proceeded in; If we cannot be heard, we muſt lay our Com- before the Churches in Town and Countrey.

Alexander Seares.
Francis Parnell.

January 27th In behalf of the reſt.

A

A humble Remonſtrance of the Diſſatisfied Brethren, & Congregation, upon the Proceedings of the New North Church *in* Boſton.

1. WE account our ſelves able to Demonſtrate to any Unprjudiced Perſon, or Perſons, That Mr. *Thacher's* Remove from his Solemn Covenant, and Miniſterial Charge at *Weymouth*, was Commenced, Continued, and Brought as far as it is very irregular, againſt which all Churches ought to bear a Publick Teſtimony, it being for ſor their, as well as our Welfare. And on due Examination, we doubt not, but that it will be found, that neither the People at *Weymouth* nor we in *Boſton*, have been fairly or juſtly uſed by Mr. *Thacher* and his unreaſonable Voters, and that the Conſtitution of theſe Churches acknowledged by general Synods, does alſo Require that the Tranſlation of Miniſters be made in a more orderly way, then what has been obſerved on the preſent occaſion.

2. We diſpute not the Power or Right of a Church, to chuſe a Miniſter, and we have made ſeveral offers to them that we would acquieſe in any choice they ſhould make (except what they have now made, with ſo little face of neceſſity, and ſo much wrong intention) that ſhould be approved by other Miniſters of the Town. We have alſo offered, that if our Caſe when Examined by the Miniſters of the Town ſhould be found faulty, we would ſtand by what they ſhould do in it; and ſuch our Offer being Rejected by them, caſts Contempt, not on us only, but on the Miniſters alſo. Surely it's a bad

Caſe

Caſe that will not bear a judicious Examination, by Friends too; but ſuch indiſputably is theirs, who refuſe Counſel after ſuch grievous Diſturbance, and Reiterated Provocations as have Paſſed.

3. Tho' a Church has power to Chuſe a Miniſter, yet we reckon that that Right may be much abuſed, (for extream right is often extream wrong) and that the uſe of ſuch Right, ought to be limited, by due Reſpect to the Kingdom of God in the Place. We ſtand ready to make it appear, that the *New North-Church*, in their Proceedings relating to Mr. *Thacher*, have Treſpaſſed on the Laws of Chriſt, in the following Scriptures, 1 Cor. 14. 26. *Let all things be done to Edifying.* and Rom. 14. 19. *Let us follow after things which make for peace, and things whereby one may edifie another*; and 1 Pet. 5. 5. *All of you be ſubject one to another.* We have offer'd all Subjection to our Brethren, that any impartial, indifferent Judges, could adviſe us to, but they have refuſed it; we are aſſured if the Platform be kept to, *that* it will not juſtifie what the Scriptures condemn; and we are troubled that any ſhould wrong the Platform ſo much, as to plead it in Vindication of ſuch Proceedings.

4. There has been a great Number of us of the *New North Church* and *Congregation*, who have from the firſt declared, that it was not agreeable to Holineſs, nor our Conſciences, to allow the Invitation of Mr. *Thacher*; and our Brethren could not with the leaſt face of truth, pretend that their Conſciences did oblige them to it, unleſs they had Subſcribed before-hand for his Maintainance and Bringing in; and we having been at many *Hundred Pounds* Charge towards the Building the *New North*; perhaps more than they who remain in the Poſſeſſion of it, thought we ought to be mind-

ed

ed by our Brethren, and not to let a pretended Majority entirely throw off all regard of us, and of our Conſciences, and Edification; they being ſo much our Debtors, and this in ſuch a way, as if the chief thing they aimed at was a Triumph over us; this we judg very heinous, & complain of it as Injuſtice not to be born with: which no Church we think can honeſtly countenance, and which no Miniſter of Chriſt can fairly be acceſſary to. A Church *that* have a right unto the Choice of a Miniſter, has not a right to make ſuch a Choice in a wrong way, as we account this; to ſtand up for ſuch Oppreſſion, under a colour of ſtanding up for Church Priviledges, looks to us like Biggotry, and a Diſhononour to *Congregational Churches*.

5. We have urged, That our Caſe might be judged in *the* Neighbour Churches, for which the Miniſters have uſed *their Intereſt*, and urged it to *them* to come to *that* ſtep of Peace, but no; *that* nor any *thing* for us muſt be heard, tho' the general Diſſatisfaction amongſt the People of Town and Countrey, (it may be more than ſeven to one) and even in our own Meeting Houſe, (as has been obſerved in the Pews at about two to one) rendred it yet further neceſſary, yet nothing would do with them, but their own Wills, under a pretence muſt be their Law, according to our Judgments; the Refuſal of a Council, is a Renouncing the *Congregational Church-Diſcipline*, and Setting up *Independency*, which is expreſly Diſclaimed in the Platform.

We doubt not, but if a Council had been allow'd, it ſhould have Detected thoſe evil things in the Management of that Affair, which Conſiderate Chriſtians could never have Juſtified; but ſince a Council could not be had, there is no way left but Publiſh unto all the Churches, a Narrative of all Proceedings.

Finally,

Finally, We humbly apprehend, That inſtead of countenancing the preſent Proceedings; it is the Duty of the Churches who are here Conveened, to read and follow the Advice given in the Platform, *page* 50. *line* 26. *But if a Church be Rent with Diviſions amongſt themſelves, or lie under any Open Scandal, and yet refuſe to Conſult with other Churches, for healing or removing of the ſame; it is matter of juſt offence both to the Lord Jeſus, and to other Churches, as bewraying to much want of Mercy and Faithfulneſs not to ſeek to Bind up the Breaches and Wounds of the Church and Brethren.* And therefore the State of ſuch a Church calleth aloud upon other Churches, to Exercile a fuller Act of Brotherly Communion, *viz.* By way of Admonition.

January 27*th.*

The Committee were made to believe, that if they would withdraw, their Papers ſhould be conſider'd; and they and ſome others be called for. And here follows what ſeveral will Atteſt on Oath, as Occaſion may call for it.

Boſton *January* 28*th* 1719, 20.

WE the Subſcribers, *&c.* Meeting at the Houſe of Mr. *Thomas Lee* at the North End of *Boſton* on the 27th Currant, the Day of the ſuppoſed Ordination of Mr. *Peter Thacher*, two of us were ſent in the Name of the Reſt, to wait on the Reverend Mr. *John Webb* at his Houſe to deſire a hearing

of

our Caſe, before the Miniſters and Meſſengers of the Churches before they went into the Meeting Houſe, Mr. *Webb* replyed it would be to beſt have in his Houſe, to which we agreed, and told him we would wait on him for it in half an Hour or in a ſhort time.

Accordingly we being at Mr. *Webbs* Houſe about 11 or 12 a clock on the ſaid Day, and having laid our Papers before the Miniſters and Meſſengers, and ſpoke to them, they promiſed as we well Remember, that we ſhould have a hearing of our Caſe, and the ſaid Mr. *Thacher* muſt be ſent for, and the oppoſite party of the *New North* Church, to offer their Papers or arguments, we added our Witneſſes from *Weymouth* were ready at Mr. *Lee*'s Houſe to atteſt to the things relating to Mr. *Thacher*, after which they told us we muſt leave our Papers with the Moderator, we anſwered if we ſhould have them returned we would leave them, which we underſtood was granted; and they deſired us not to be out of the way, we told them we ſhould be at Mr. *Lee*'s Houſe, ſaid *Lee* did ask Mr. *Webb* to ſend his Boy for us, when they had peruſed our Papers, he promiſed he would. In about half an Hour or thereabouts after we were gone, they hurried into the Meeting Houſe, and never ſent for us, nor gave us any hearing at all, which was contrary to their words, and by that means deprived us of an opportunity to ſpeak our Griefs, which was the cauſe of ſuch diſorder in the Meeting

ing Houſe, where we all Proteſted againſt their proceedings in that Houſe and of that Day.

Solomon Townſend.
Thomas Lee.
William Pell.

But in a few minutes, to their amazement, perceiving by the Ringing of *the* Bell, *that the* Council (ſuch as it was) had Stole away into *the* Publick, apprehending *themſelves* to be very ill dealt withal, they follow'd them; and they Renewed *their* vehement Proteſtations againſt what was a doing; inſiſting upon it *that* they might be heard; and *that* the oppreſſion which had hitherto been uſed upon them, might not be carried to the laſt Extremity; and offering over and over, *that* if now the Church would leave the whole Affair to a Council, they would ſet down contented with what ſhould be done; and further they ſaid, *that* if Mr. *Thacher* was fairly Diſmiſs'd from *Weymouth*, we would accept him for our Miniſter, and maintain him honourably; but Mr. *Webb* and the Church would not conſent to leave the whole to a Council.) But the firſt thing done was, That One who had no pretence to act as a Moderator there, propoſed unto the Brethren of the Church, who were for Mr. *Thacher*, whether they renew'd their Choice of him for their Paſtor, which they ſignified by Liſting up their Hands; and Mr. *Thacher* declared his Acceptance of it. And ſo the Man

declar'd

declar'd him their Paſtor, without any Prayer, or any Charge, or any thing elſe that belonged unto ſuch a Sacred Affair. After long Debates, and much Confuſion, Leave was obtained for a ſhort Prayer, and Sermon. And this paſſed for an Ordination.

And if the Diſſatisfied Brethren, may be tho't by ſome, to have been too violent in their oppoſition to what was a doing, let impartial People conſider, what Occaſion had been given them; and how ſtrangely they have been dealt withal.

The Diſſatisfied having had the Advice and Counſel of the Reverend Miniſters of the Town, (ſo far as you have heard) tho't it proper to return them Thanks, which they did in the following Letter.

Reverend and worthy

Sirs.

BEcauſe we would not be counted ungrateful, and allow our ſelves in a fault which we condemn in others, we think it high time to acknowledge the ſence we have of your undeſerved kindneſs reſpecting the affair of Mr. *Thacher*, and make bold to Intreat your Patience to a word or two, the main intention whereof is to let you know, how thankfully we reſent your kind notice of us. Indeed it was with a very great ſatisfaction that we received your anſwer to *the Queries* which were received, *gave* you the trouble of, for we were thereby confirm-

ed that we had Reaſon to oppoſe the unprecedented proceedings of thoſe who drove on the matter as you know, we rejoyced in your ſo far regarding our cauſe (we hope) not becauſe being ſo ſupported, we were the more likly to ſatisfie our own unreaſonable Humour, Self-will & Revenge, which many have been perſwaded to belive was our main deſign & principle, in maing the oppoſition, (but the fraud injuſtice and oppreſſion, with which this has been managed, is a Subject that we will not here inſiſt on, being well aſſured, that upon an impartial Examination of the whole it will appear far otherwiſe than has been repreſented unto all that are not already prejudiced, or that may freely exerciſe their own Judgment of Diſcretion.) And truly we think it plainly appear's (notwithſtanding the noiſe) where was the moſt humour and ſelf-will, from the treatment which your Kind, Wiſe, and Seaſonable Letter unto Mr. *Webb* to be communicated to his Church met withal, now many had their Eyes open'd who before had been impoſed on, by being told that all the Blame was on our ſide, when the Diſturber's of our Peace and good Order, ſo publickly Declar'd, that they were fully Determined, and unalterably Fixed, and reſolutly Bent, to proceed as faſt as poſſible in the matter (right or wrong) and no Adviſe or Council to deſiſt a while tho' never ſo prudent and reaſonable, could be taken into conſideration with them, but go on they muſt ; & in their Caſe (one of the firſt that could ever pretend to ſuch Perfection) it was no wiſdom to be well adviſed.

But Reverend Sirs. we return our hearty and unfeigned thanks for all the kind notice which

you were pleaſed to take our cauſe, and for the advice and Council which you gave us whether together or aſunder, and altho' we hope we can ſay that for the main we have endeavoured to comply with it, yet we own One inſtance in which we were conſtrained to depart from it, namely in the Irregularities of the Day intended for the Inſtalment, and therein we had as we Judge (and beleive many think ſo) a ſufficient provocation to do as we did, for we were not only fully ſenſible, that we had the Churches of *Dorcheſter*, *Charlſtown*, *Cambridge* and *Salem*, very plainly favouring our Cauſe, in their refuſing to ſend their Paſtor's and Deligates, and the Church of *Milton* of the ſame mind, tho' their Paſtor ran without being ſent, and our thot's alſo; that Mr. *Cheever*, and his Deligates, were not a Regular Council, for carrying on the intended work of the Day (no ſuch Inſtance being Remembered, or ever heard of, to our knowledge) But alſo, on our waiting on the pretended Council (only with a real deſign to follow after the things which make for Peace) they promiſed us, as ſeveral of us can ſolemnly atteſt, that we ſhould have a fair hearing which was all we deſir'd, and at their direction waited to be ſent for, when in a few minutes to our great ſurprize (and that ſo the Inſtalment might be of a Peice with all the reſt) we were informed that they were ran away thro' a By Ally, unto the Meeting-Houſe, ſo we were forced contrary to our Intenions and Inclinations, to deſire a Publick hearing.

As to the Ordination or Inſtalment we confeſs our ſelves at a loſs what to make of it, but we

know that GOD, is not the author of confuſion, but of Order, in the Churches of the Saints. That the Churches in this Country, have no ſuch Cuſtom. That all things are not expedient tho' they may in ſome ſence be Lawful, we ſtumble at it, and can't help it. And as we think that the *New North* Church has in the whole affair walked Diſorderly, contrary to the Scriptures, and the Platform, ſo in Special by allowing this Inſtalment to be Valid, they have given Scandal unto all the Churches in *New-England*, and we doubt in other Countries too, and hope a Publick Teſtimony will be further born againſt ſuch unjuſt and Irregular proceedings for the future.

But we do not dictate, your own Wiſdom is ſufficient to direct, only we think (and take Satisfaction in doing ſo) that whatever methods you take, our wayes of proceeding in the affair have for the moſt part, been ſo fair & Regular, that we ſhall not fail of having our juſt Vindication aſſerted therein.

And ſo we beg leave to Subſcribe our ſelves,

Reverend and Worthy Sirs, Your moſt Humble and moſt Obedient Servants.

Boſton February 6th. 1719 20.

To the Reverend Dr. *Iceſe Mather*, to be Communicated to all the Miniſters in *Boſton* who adviſed, againſt the raſh Proceedings at the *New-North*.

A

Here follows

A Declaration of *Alexander Seares* and *Solomon Townſend* &c. Members of the *New North* Church in *Boſton.*

Drawn up to manifeſt our Innocency and freeneſs from guilt, againſt the hard, wrong & unjuſt thoughts that many (we are apt to think) harbour and indulge againſt us.

OUr withdraw from the Communion of the *New North* Church in *Boſton*, we believe is known to all of the ſaid Church, and Congregation, and many therein may entertain thoughts and perſwaſions of our inability to free our ſelves from thoſe imputations and accuſations that ly upon us, and that ſuch may be ſenſible they are much in the wrong; We do hereby declare, That we have done according to what is juſt and right, (as far as our Conſciences dictated it to us) and that the Reaſons of our withdrawing, are not weak, feigned, nor imaginary. The firſt Reaſon then here-for is this, *viz.* We could not in Conſcience joyn with them in any of their Proceedings. 'Tis true, we do Eſteem it our Duty to tread in the ſame ſteps with them, as far as they follow Chriſt, and as far as our Conſciences will allow of it; but when once that forbids our walking in the ſame paths

with them we are obliged to obey its Voice: 'Tis dangerous to have Conſcience to Charge us, that we Rebel againſt its Light, for though it whiſpers gentlynow, yet it will if wounded, thunder terribly hereafter. Conſcience is God's Vicegerent in the Soul, & when that ſpeaks unto us, we eſteem it as the Voice of God; and we ought to obey God rather than man. Whether it be right in the ſight of God to hearken unto men, more than unto God, judge ye.

2. Since the Church did thoſe things, and perſiſted in doing of them, which they by a Solemn Covenant bound themſelves not to do; It may here be well inſiſted on, and taken ſpecial notice of; that our Brethren in the Church, (as well as our ſelves) did Promiſe, Engage and Bind our ſelves, *to lay no ſtumbling blocks, or occaſion of ſinful Contention, and Diviſions before one another.* Which Article (had it been minded and regarded as it ought to have been) would doubtleſs have prevented all ſuch Diſorders and Confuſions, Tumults and Breaches, Jars and Animoſities, as have been ſadly occaſioned and fomented of late amongſt us.

3. The Church has grieved, and continued to grieve their Brethren, notwithſtanding they know that what they did was to their diſlike, grief and ſorrow. It was a Statute of old, and ſtands unrepealed; Now, that Chriſtians ſhould deſiſt from thoſe Proceedings which grieved and offended one of their Brethren. Rom. 14. 15. *But if thy Brother be grieved with thy meat, now walkeſt thou not Charitably, deſtroy not him with thy meat, for whom Chriſt died*; and in v. 20. *It is evil for that man that eateth with offence.* v. 21. *It is neither good to eat fleſh, nor drink wine, nor any thing whereby thy brother ſtumbleth, or is offended.* Rom. 14. 13. 1 Cor 8. 12, 13. Now here is an Argument from the leſs to the greater; if Chriſtians ought to deſiſt from eating

eating any indifferent food, becauſe it offended their Brother; how much more are Chriſtians obliged to deſiſt from that which has any aſpect upon it, not ſo much indifferent (as that of eating food has) but much more unjuſtifyable ſince attended with ſuch unhappy perplexing Circumſtances.

4 The Church has not regarded *the things that make for peace.* Perhaps they thought what they did was *lawful*, but then they could not but think, that it was as *lawful* to deſiſt therefrom, if it was a breach of peace, and a ſad Occaſion of Confuſion, Diviſion and Diſorder; and if Mr. *Webb* wanted a Settled Help, let him have it, none would *begrutch* it him; ſo it was more to the content and ſatisfaction of the People, than Mr. *Thacher*'s Coming was. The Church could not think their introducing Mr. *Thacher*, was ſo much a *Duty*, (if they accounted it more than lawful) as to be *Guilty of Sin* in their deſiſting from introducing of him, if that Action was offenſive, and to the diſlike of their Brethren. It is moſt proper that ſuch Affairs ſhould be carried on with a Spirit of peace, quietneſs and moderation, which has been much wanting in this Affair, and ſo has diſcovered leſs of God in it. *God is a God of Order, and not of Confuſion*, a God of love and peace, and not of tumultuous diſorders; and then 'tis ſtrange and unaccountable how his faithful Servants, can be the Occaſions and Fomenters of ſo great Diſorder, as this People have been, and are thrown into; and how they can violently preſs on things that are plainly contrary to the *Scriptures*, and the *Platform* of Church-Diſcipline, for the Order and Direction of the Goſpel is. Rom. 14. 19. *Let us therefore follow after the things that make for peace, and things wherewith we may edifie one another. Follow peace with all men, and holineſs, without which no man*

ſhall ſee Gods face. And ſince it is ſo, we cannot conceive how Mr. *Thacher*, and Mr. *Webb* can juſtifie themſelves, or Evidence themſelves clear in the midſt of ſo great Confuſion, as they have been the Inſtruments and Cauſers of; theſe Proceedings have occaſioned Differences in the Church, Differences in the Neighbourhood, and Difference in Families; ſo that that Prophecy in *Luke* 12. 52, 53. ſeems as if it was fulfilled this day among us. Only Chriſt's Coming and Goſpel was an harmleſs and innocent, but this a ſinful harmful occaſion of Strife and Diviſion.

5. The *Platform* of Church-Diſcipline ſays thus; *Juſt Reaſons for a Members Removal of himſelf from the Church are*, firſt, *if a man cannot continue without partaking in Sin*, &c. Now had we tarried among them, we ſhould have implicitly conſented to their unjuſtifyable Proceedings; and if we had conſented, we ſhould have wiſhed for a Bleſſing upon the Affair; *but now he that biddeth him God ſpeed, is partaker of his evil deed.* Joh. 2. 11. So that from hence it appears, that if we had continued with them, we ſhould have partook with them in their evil Deeds. So that you ſee here, that we, together with a whole Synod of Churches, do Eſteem and Declare it lawful and juſtifiable enough for any particular perſon, or perſons, to withdraw from the Communion of a Church, if there are ſuch things tolerated therein, which they (*i.e.* the Withdrawers) cannot in Conſcience joyn with the Church in, or comply with.

6. It is ſaid, *Whether ye eat or drink, or whatever yon do, do all to the Glory of God.* Now the Churches acting in this thing in no wiſe makes for the Glory of God, and for the Advancement of his Honour in the World, but rather quite the contrary; it gives great occaſion to the Enemies to the Lord to blaſpheme his Name; God is diſhonou-

diſhonoured, and Religion evilly ſpoken of among the vile and prophane; and we really think no good will attend this Tranſaction, unleſs it comes as a treacle out of a Viper, unleſs Good comes out of Evil.

7. The Confuſions, Diviſions and Diſturbances that have riſen hereby, are one Reaſon that we bring why we think the Church have done that which is wrong and irregular; why we think this Work or this Counſel has been of *Men*, and not of *God*; without doubt God permitted it, but we can't think that he Ordered it, or that it was done by him as the Author, and one that had the principal hand in it.

8. Another Reaſon for our Separating from the Church, & a chief Reaſon, & the Ground of all is, Mr. *Thacher*'s Remove from *Weymouth* to *Boſton*, and the Diſturbance cauſed thereby. 1. His Removal occaſioned great Diſturbance in *Weymouth*. 2. In *Boſton*. So that two Churches are almoſt rent to pieces, by the Humours of ſome *Factious and Self-willed Perſons*, encouraging, attempting, and at laſt effecting Mr. *Thachers* Removal; however his coming away is juſtified; and we have alſo conſidered thoſe things that are brought in for his Iuſtification.

1. It is ſaid, That others have done ſo before him. To this we anſwer thus. If they have, they have had *better Reaſons* to give, than have been given in this Caſe; and though they have, yet the hurt and evil that has been done thereby, has outweighed, or at leaſt ballanced the Good.

2. It is ſaid, he was unable to perform the Work of the Miniſtry in *Weymouth*; particularly Viſiting his Pariſhoners. *To this we anſwer thus:* He did not Serve an *Egyptian* Task-maſter, that required the full Tale of Brick, without the leaſt

Straw

Straw afforded. God does not desire, nor requite his Ministers to do a Work when they have no strength afforded them to do it; if Mr. *Thacher* did according to his Ability, he would never be faulted for not doing that which he had no strength, power or ability to do.

3. It is said, It's a pity that Mr. *Thacher* being so bright and great a light, should smoke out his days in so much and so great Obscurity, as he was like to do at *Weymouth*. *To this we answer thus,*

1. Bright Lights shine brightest in the darkest Places. 2. Bright Lights are the obscurer for coming into a Room where there are more, and as bright. 3. *Weymouth* (in God's sight) is as precious as *Boston*, the Souls at *Weymouth*, were of as great worth as the Souls in *Boston*, therefore it's unreasonable to plead thus.

4. It is said, that Mr. *Thacher* complained of the little good he did by his Preaching there, that there were no Seals of his Ministry; and hence his Discouragement arose. *To this we answer thus.* 1. If he was faithful in his Work, he need not doubt of a Glorious Reward hereafter, though he was very unsuccessful in it. So the Prophet comforted himself. Isa. 49. 4. *Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my Judgment is with the Lord, and my work with my God.* And in verse 5, *Though* Israel *be not gathered, yet shall I be glorious in the eyes of the Lord, & my God shall be my strength.* 2. God must be waited on, and not prescribed to; the Spirit worketh as it pleaseth; *the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, or whither it goeth? so is every one that is born of the Spirit.* Though a Minister Toils all night, and taketh nothing, yet for ought he knows, in a little time, he may have many for his Joy and Crown of Rejoycing in the day of the Lord.

5. It

5. It is ſaid, That Mr. *Thacher* came to *Boſton* for the delight and benefit, of Converſation. *To this we anſwer thus.* If he be ſo bright a man, as he is ſaid to be, then the need of Converſation to brighten him is ſo much the leſs, and the more inconſiderable. 2. Notwithſtanding this Reaſon for his Removal, yet he ought not to have left that Church, over which *the Holy Ghoſt had made him Overſeer*, for his own Delight and Benefit; he ought to remain unto the End in that Town, which God in his Providence had fixed him in; and not come to *Boſton*, and occaſion ſuch Diſturbance, (when every one was eaſie) and perſiſt in that Irregularity too; and that too, after he had Confeſſed himſelf to be the Author of it. The time would fail us, to inſiſt particularly upon every manifeſt and evident Irregularity, and therefore we ſhall leave off; not to mention Mr. *Thacher*'s declaring his unwillingneſs and lothneſs to come; and ſaying, that he would not come, if his coming was to the Diſſatisfaction of any. Not to mention Mr. *Webb*'s deſiring ſeveral to be eaſie; and declaring nothing ſhould be done to the diſſatisfaction, uneaſineſs and diſcontent of any. Not to mention how contrary the Tempers of Mr. *Thacher* & Mr. *Webb*, and of moſt of the Church are, to the Tempers of thoſe *who ſeek peace, and purſue it, and that ſtudy the things that make for peace.*

In fine, not to mention, how Mr. *Webb*, Mr. *Thacher*, and the Church have neglected to uſe all means for the Regaining and Reconciliation of the Diſobliged and Diſſatisfied Brethren, before they met together, to Faſt and Pray, for the Pardon of their Sins, and a diſcovery of their Errors. We conclude our Separation from them has not (as may be ſeen) been without good and ſufficient grounds and ſatisfaction

faction to our ſelves. And it is to be hoped, that what is here offered, may be Satisfactory to others alſo.

Alexander Seares.
Solomon Townſend, &c.

Thus unprejudiced & impartial Reader, you have a ſhort and true ſtate of the Caſe, as to matters of fact, and if the Paper's are carefully conſidered, you will find divers Irregular, and unjuſt things mentioned, which we do not here particularly obſerve. As in ſpeical, whether the Diſmiſſion and Recomendation, as a Member of the Church of *Weymouth* (which was after his being Choſen here in *Boſton*) was fairly obtained or no ; which altho' the Miniſters of this Town tho't it was fair, when they Wrote an anſwer to our Enquiries, upon a true information we underſtand they are of another Opinion.

And now we ſubmit the whole unto you and pray you to Examine into the truth of all that we ſay, before you Cenſure us ; as there are many who Daily paſs their Judment's without a fair hearing, and forgeting what *Solomon* ſays of him who *Anſwers a matter before he hears it.*

And we would have you to Note, that we are *not* arguing whether the Platform (which has been the pretence continually) Directs that three or four Member's of a Church in *Boſton*, ſhall underhand get away a Miniſter from the Countrey, or whether a Countrey Miniſter ſhall for many Months

Months together, uſe Mr. *Thachers* methods, to get away from his People (who at laſt worn out with his ſolicitations) are forced to ſay, Well, if you are reſolved to go, we can't help it; & ſo he ſhall take that for a Diſmiſſion. Or whether it give a Church a Right to Vote *Pro* & *Con*, juſt as they can ſerve their own turn. Or whether it allows a Congregational Church to perſwade (or ſuffer) ſeveral Members of other Churches, not Orderly Diſmiſed to Vote with them, becauſe they know they are of the ſame mind; and yet at the ſame time to diſallow others alike related to them, becauſe they ſuſpect they are not of their party.

Or whether it allows ſuch a Church to go on with an Ordination, or Inſtalment, when five or ſix, of the Neighbouring Churches, which are ſent to for advice, and countenanced in the proceedings cannot in Concience come to, and join with them. Or whether it approves of an Inſtalment and counts it Valid. which is managed in a way that was never known before, ſince the World began, when no one dare to ſay, that an abſolute neceſſity called for ſuch a way of doing it

Nor are we now arguing, whether the Expediency, Decency, Conveniency, & Chriſtian Liberty, which are ſo much urged in the Goſpel, have not been ſcandalouſly Violated, Neglected and Trampled on. Nor whether the cuſtoms of the Churches of God, ought not to be better regarded, in compliance with the precepts of the Goſpel. Nor whether a Miniſter who was once highly Loved and Valued, walks with the wiſdom recomended in the Goſpel, when he takes ſides

with a few rash Men, to drive from a Meeting-House, such a considerable Nnmber of his Church and Congregation, when he knows at the same time, that they Built and Paid for more than half of it.

These and many other things may come to be distinctly considered, as Occasion may call for them.

A Pastor may not of his own head forsake his Flock; but in Case they will not make use of him, he is free and may warrantably Leave them. Calvin.

Errata.

Page 2 line 6 for *Weymouth* read *Brantry*. line 7. after did really go, add, unto *Weymouth*.

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Advertiſement.

WHereas it has been confidently Reported, (while theſe Papers were Printing,) That the Preſs Work was Overlook'd and Corrected, by a Miniſter in this Town, and that there are two Evidences that can aſſert ſo upon Oath. Now this is to Certifie unto the Readers, and all who hear the Report, That it is utterly falſe, and the firſt Inventers of it, know in their Conſciences, that there is no ſuch thing as they ſay, but they feign it out of their own hearts. *Ana we here Challenge them to put their proofs into the News Letter's, or elſe forbear to make themſelves guilty of two of* the things which the Lord hateth, and that are an abomination to him, *viz.* a falſe Witneſs that ſpeaketh Lies, and him that ſoweth Diſcord among Brethren. *And we affirm, that no Miniſter in this Town, nor in the whole World, ever ſaw, or Corrected one word of the whole, (for which we can have credible Vouchers upon occaſion.) And the only Reaſon we can think of, that has occaſioned the Story, is, that ſo the whole Matter which was began, and carried on with Lying Inſinuations, may alſo End ſo.*

Boſton, April 6th. 1720.

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